

*Note on the Puquina Language of Peru.**By Daniel G. Brinton, M.D.**(Read before the American Philosophical Society, November 21, 1890.)*

When the monarchy of ancient Peru, extending nearly two thousand miles along the Pacific coast, succumbed to the Spanish soldiery, it was found to be peopled by diverse tribes, speaking many dialects. These, however, belonged to but a few linguistic stocks, and both the missionaries and civil functionaries soon came to recognize three or four tongues, as "general languages," *lenguas generales*, throughout this wide area. In an official report dated in 1582, these were spoken of as three in number, the Kechua, the Aymara, and the *Puquina*.^{*} The learned missionary, Father Geronimo de Ore, writing a few years later, makes the number four, adding the Yunca to the three already given.

We have a very fair knowledge, by means of grammars and vocabularies, of the Kechua, the Aymara, and the Yunca; but up to the present time have had practically no information about the Puquina. The only specimen of it in modern treatises is the Lord's Prayer, printed by Hervas, in his *Saggio Pratico*, and copied by Adelung in the *Mithridates*.[†] On this specimen Hervas based the opinion that the Puquina was radically different from any other known American tongue. Mr. Clement L. Markham, on the other hand, denied this, and pronounced the Puquina "a very rude dialect of the Lupaca," and a member of the same linguistic stock as the Kechua.[‡] The editors of the *Mithridates* seemed to incline to this view, as they laid stress on some similarities to the Aymara dialects (of which the Lupaca is one). Von Tschudi also adopts it in his learned work on the Kechua.[§]

None of these authorities had any other material to go upon than the *Pater Noster* referred to. They speak of it as the only known specimen of the tongue. Hervas credits it to a work of Geronimo de Ore, the missionary already mentioned, which it is evident that neither he nor any other of the writers named had ever seen. This work is the *Rituale seu Manuale Peruanum*, published at Naples in

^{*} *Relaciones Geograficas de Indias, Peru*. Tome I, p. 82 (Madrid, 1881).

[†] *Mithridates*, Theil III, Abth. II, s. 544-550.

[‡] Markham, in *Journal of the Royal Geographical Society*, 1871, p. 305.

[§] J. J. von Tschudi, *Organismus der Ketschua Sprache*, s. 76 (Leipzig, 1884).

1607. It is indeed rare, but there is a copy in the *Bibliothèque Nationale* at Paris, which I recently consulted. It contains not only the *Pater Noster*, but thirty odd pages in the Puquina tongue, and presents a veritable mine of texts for any one to work out a satisfactory presentation of the idiom. That is not my intention, but merely to call attention to this valuable source of knowledge in the hope that some of the many able French students of linguistics will give us such an analysis of these texts as, for instance, M. Raoul de la Grasserie has accomplished for the Timucua.

The source of De Ore's information appears to be the remarkable work of Father Alonso de Barcena, *Lexica et precepta grammatica in quinque Indorum linguis quarum usus per Americam australem*, said to have been printed at Lima in 1590, but of which not a single copy is known as extant. Ore expressly states that the Puquina version of the *Doctrina Christiana* which he publishes is according to the translation of "P. Alonso de Barzana, jesuita." In addition to the *Doctrina*, he inserts a Puquina translation of the Sacraments of Baptism, the Eucharist, the Creed, various exhortations, etc. These are accompanied by renderings in Spanish or Latin, and also into the Kechua and Aymara, so that the similarities and differences of the three tongues are clearly shown.

At the time of Barcena's mission, the Puquina was spoken on various islands in Lake Titicaca, in the neighborhood of Pucarani and in several villages of the diocese of Lima. Bastian quotes Oliva as averring that it was also current on the Pacific coast, in the extreme north-west of Peru, near Lambayeque; but I should hesitate to credit this without better evidence. The Titicacan tribe who made use of it was called *Uros* or *Ochozomas*. According to the authorities they were extremely low in culture, shy and dull. Acosta says of them that they were so brutish that they did not even claim to be men, but only animals.* Garcilasso de la Vega calls them rude and stupid.† Alcedo, writing in the latter half of the last century, calls them *Hunos*, and adds that formerly they lived in great misery and degradation on the islands in the lake, but had against their will been removed to the mainland, where they dwelt

* "Son estos Uros tan brutales que ellos mismos no se tienen por hombres. Cuentase dellos que preguntados que gente eran, respondieron que ellos no eran hombres sino Uros, como si fuera otro genero de animales" (Acosta, *Hist. de las Indias*, p. 62).

† "Los Indios Puquinas * * * que son rudos y torpes" (*Comentarios Reales de los Incas*, Lib. vii, cap. iv).

in dark caves and holes in the ground, covered with reeds, and gaining a subsistence by fishing.*

They are described as very jealous about their language and unwilling that any foreigner should learn it. As they all spoke more or less Kechua, their religious exercises and necessary communications with the authorities were carried on in that tongue—which will explain the presence of a number of words appropriate to such relations in their own idiom.

The entire dissimilarity of the Puquina to both Kechua and Aymara is forcibly shown by a comparison of the numerals.

	<i>Kechua.</i>	<i>Aymara.</i>	<i>Puquina.</i>
1.	huc	mayni	pesc
2.	iscay	pani	so
3.	quimsa	quimsa	capa
4.	tahua	pusi	sper
5.	pichka	pisca	tacpa
6.	soccta	chocta	chichun
7.	canchis	pa-callco	stu
8.	pusacc	quimsa-callco	quina
9.	iscon	llalla-tunca	checa
10.	chunca	tunca	scata

In these lists, three of the Aymara numerals, 1, 2, and 4, are independent; four of them, 3, 5, 6, and 10, are taken from the Kechua; and the remaining three are compounds, *pa-callco* being $2 + 5$; *quimsa callco*, $3 + 5$, and *llalla tunca* meaning “next to ten” or “less than ten.” *Callco* is derived from the word for “foot,” the counting being with the toes. On the other hand, there is not a single numeral of the Puquina which can be taken from either Kechua or Aymara, and, what is more singular, there is apparently not one which is compounded.

To illustrate the general appearance of the language, I shall give some extracts from De Ore’s work, presenting the versions in the other *lenguas generales* for the sake of comparison.

The Sacrament of Baptism.

P. Quid fertes ad ecclesiam, virum aut mulierem?

R. Virum.

P. Quid petit ab Ecclesia Dei?

* Alcedo, *Diccionario Geografico-Historico de las Indias*, s. v. Chucuito.

R. Fidem.

P. Fides quid ei praestabit ?

R. Vitam aeternam.

Aymara :

P. Cuna huahuapi yglesiario apanita ; yocallati, ymillacha ?

R. Yocallahua.

P. Diosna yglesiapata cunapi maysi ?

R. Fè Diossaro yassañassa.

P. Fè Diossaro yassañassa cunapi churani ?

R. Viñaya hacañahua.

Puquina :

P. Quiñ toopi, raago ayay, ynque atagoy ayay ?

R. Raago.

P. Quiñ hatai Diosn Yglesia huananac ?

R. Fè Dioshua cu hanchano.

P. Fè Dioshua cuhans anosc, quiñ hi yegue ?

R. Viñaya çumano (p. 63).

[*Vita eterna* is given in Quichua as *Viñay cauçaytam*, so the *Viñaya* of the Aymara and Puquina is probably Kechua.]

In Puquina :

Quid petit ?—quiñ hatai ?

Quid petunt ?—quiñ hatanuy ?

From the Sacrament of the Eucharist.

In Puquina :

Span. Jesu Cristo, hijo de Dios.

Puq. Jesu Cristo, Dios chuscu.

Sp. Quien es Jesu Christo ?

Puq. Nuy Iesu Christox ?

Sp. Es verdadero Dios y verdadero hombre. (?)

Puq. Iesu Christo, checa Dios, checa miñ.

(*Kech.* Iesu Christo, checan Dios, checan runam.)

Puq. uses the expression *Capac* Iesu Cristó = Kechua, *Capac*, señor.

P. Porque no reciben este Sacramento todos los Indios ?

R. Porque muchos dellos, aunque estan ya Baptizados, adoran las huacas, y Idolos, como en tiempo de su gentilidad ; y

no queriendo saber la ley de Dios, viven como gentiles, y beviendo con destemplanza, se emleriagan muchas vezes, y tienen enemistad los unos con los otros, y no estan en paz, usurpan la hazienda agena, sin quererla restituir, y por otros muchos vicios que tienen, les prohiben que no comulguen, y assi no reciben la Communion.

Kechua :

R. Huaquin cunaca, naupahinatac (ña baptizasca caspapas) huaccancunacta, inti, quillacta, coyllorcunacta, orcocunactapas muchascanmanta: Diospa simintapas, mana chay cama yachayta munaspa, pampa cauçscan mantahuan, huachuc cascanmanta, runa macintin checninacuc, mana allipi purictac; hucpa yma haycanta harcapuc, hiticapuc, mana copuyta munaspa; yma haycca huchactapas huc hallicuscanmanta, ama comulgancachu, ñiscam, mana chazquincuchu.

Aymara :

R. Yacapanacaca, baptizata cancassinsa, huaccanaca, inti, pasci, huara huara, collonacasa, nayra hama hampathiri cancatapata; Diosna aropasa hani uca cama yatiña munasina, pampa hacata pampi, huatuca cancatapata, haque macipampi checnissiri, yancana çariri. maynina cunacauquisa harquiri, huaccaychasiri, hani ucaniro cutiyana munasina; cuna caucui huchampisa huchallissitapata, hani comulganiti, satapi, hani catupisquiti.

Puquina :

R. Huaquin a miñs ehe peogunha baptizaso samp, chu uña coacoa, inti, uque, chinacuna, chatallata hamp upallisoch, Dios hors hamp, apa cogama siscano hatarahua, pampaca quichcasochin, chu uñ atago roguesach; chu uñ mih matipura checniscanunch, entot quichgueno; miñ quñ harqueno vatiqueno; apaeheguina, eno hatarava; quñ hinanti huchallicuscaso hamp, ama comulgascaquinch, a sos apa ytinunch.

Spanish :

Creeis en Dios Padre, todo poderoso, creador del cielo, y de la tierra, de las cosas visibles y invisibles?

R. Yo creo.

Kechua :

P. Y, ñin quichu Dios yaya, llapa atipacmān, hanac pachap, cay pachap, ricuricpa, mana ricuricpa, ruraquenman?

R. Y ñinim.

Aymara :

P. Ya, stati, mayni çapaqui Dios Auqui, taque atipiriro, harac pachana, aca pachana, uñatanacana, hani uñatanacansa luririparo?

R. Ya satapi.

Puquina :

P. Cuhañapi Dios yqui vin atipeno guttac, hanigo pacas, hopacas, co hanquench, appa cohanquench, callaquenoguta?

R. Cuhañequench.

Spanish :

As adorado huacas, villcas, cerros, rios, el Sol, y otra cora?

Kechua :

Huacacta, villcacta, orcocunacta, mayucta, ymaymana cunacta huampas muchacchu canqui?

Aymara :

Huaccanaca, villcanaca, collonaca, haurinaca, inti, pasci, yacapa cuna cauquisa hampa thiritati?

Puquina :

Vpallinouï chatallata, coa, chacar, cachia, paragara, pachamama, inti, vin quiñeno hamp?

I add the *Pater Noster*, as the copies in Hervas and the *Mithridates* are defective in accuracy of proof-reading.

Pater Noster in Puquina.

Señ yqui, hanigo pacas cunana ascheno, po mana vpallisuhanta ; po capaca aschano señ guta huachunta, po hatano callacaso hanta, quiguri hanigopa casna ehe cahu cohuacasna hamp ; Kaa gamenque ehehesuma. Señ guta camen señ tanta, señ hochaghe, pampaehe sumao, quiguri señ, señ guta huchachasqueno gata pampachanganch cagu. Ama èhe acrosuma huchaguta señ hotonsuà enahata entonana qespina sumau. Amen.

It is obvious on a superficial examination that there are a number of verbal analogies, probably loan-words, to both Aymara and Kechua. Such are *inti*, sun; *mocna*, pl., *moccon*, hand, allied to Kechua *maqui*, etc.

The negative is *ama*, as:

'Thou shalt not kill; *ama hallanaqueuanch*. Thou shalt not commit adultery; *ama suaguepanch*.

This is also a negative adverb in Kechua.

The plural is formed by various changes of the termination, as:

Man (*homo*), *miñ*, pl., *miñs*; as "many men," *hoaquina miñs*; "all men," *hinantin miñs*; "your mother," *pomi*; "your mothers," *pomig*.

There seems a greater tendency to monosyllabism in the Puquina than in either of the other two tongues. Such words as *raago*, man (*vir.*); *atago*, woman; seem to be built up from the roots *ra* and *at*.

But as the object of this note is merely to call attention to the material for the study of this language, I shall not pursue these reflections.

NOTE.—About the beginning of June, the Society temporarily removed, and stored its collections, library, etc., etc., and vacated its building to enable alterations to be made that would render the same more commodious and fire-proof. The interior was remodeled, the two (southern) meeting rooms thrown into one, as also were the two northern rooms, and a new third story, to contain the books and MSS. of the Society, was added. No meeting was held until

November 7, 1890.

The Society came together in the new meeting room.

Present, 31 members.

President, Mr. FRALEY, in the Chair.

Mr. Robert Patterson Field, a newly elected member, was presented to the Chair, and took his seat.

Correspondence was submitted as follows:

Letters accepting membership in the Society from Messrs. George S. Fullerton, Robert P. Field, Heman L. Wayland, Philadelphia; Charles G. Leland, London, Eng.

A circular from Mr. A. Strauch, announcing his successorship to Mr. C. Vessiloski, as Secretary of the Académie Impériale des Sciences, St. Petersburg.

Circulars from the K. Zoologisch Genootschap Natura Artis Magistra, Amsterdam, announcing the death of Dr. G. F. Westerman, and the election of Dr. C. Kerbert as his successor.

A circular from the K. Gesellschaft der Wissenschaften, Göttingen, requesting Transactions, xiii, 3.

A circular from the Société Botanique Bavaroise, Munich, requesting exchanges.

A circular from M. Miguel Perez, announcing his successorship to Prof. Mariano Barcena, as Directeur of the Observatorio Meteorológico Magnético Central, Mexico.

Letters from societies responding to the request of the American Philosophical Society for exchanges, were as follows:

The Royal Asiatic Society (Straits Branch), Singapore; K. Danske Geografiske Selskab, Copenhagen; Observatorium der K. K. Nautischen Akademie, Trieste; K. K. Militär-Geographische Institut, Wien; Geodätische Institut, Hydrographische Amt des Reichs-Marine-Amt, Berlin; Verein für Erdkunde, Cassel; K. Sächs. Meteorologische Institut, Chemnitz; Siebenbergische Verein für Naturwissenschaften, Hermannstadt; Naturwissenschaftliche Verein, Osnabrück; Württembergische Verein für Handelsgeographie, Stuttgart; Etat Indépendant du Congo, Bruxelles; Société Neuchateloise de Géographie, Neuchâtel; Union Géographique du Nord de la France, Douai; Société de Géographie, Lille; Ministero di Agr. e Commercio Direzione Generale della Statistica, Rome; Manchester Geographical Society; Belfast Natural History and Philosophical Society; Instituto Meteorologico Nacional de Costa Rica; Dirección General de Estadística, La Plata.

Letters of envoy were received from the Secretary of Mines,

Melbourne, Australia; Royal Asiatic Society (Straits Branch), Singapore; Société de Géographie de Finlande, Helsingfors; Université Royale, Lund; Fondation de P. Teyler van der Hulst, Harlem; Osservatorio Marittimo dell' i. k. Accademia di Nautica, Trieste; K. Geologische Landesanstalt und Bergakademie, Prof. F. Reuleaux, Berlin; Württembergische Vierteljahrshefte für Landesgeschichte, Stuttgart; Société de Géographie de Lille; Royal Statistical Society, Meteorological Office, London; Mr. W. Sinclair, Glasgow; Boston Society of Natural History; Department of State, United States Geological Survey, Smithsonian Institution, Washington, D. C.; Public Ledger Family, Philadelphia; Observatorio Nacional, Oficina Meteorológica Argentina, Cordoba, S. A. . .

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William Osler, Baltimore, Md.; Smithsonian Institution, Surgeon-General's Office, United States Geological Survey, United States Naval Observatory, Anthropological Society, Messrs. Alexander Graham Bell, A. S. Gatschet, W. J. Hoffman, Thomas Jefferson Lee, Garrick Mallery, M. C. Meigs, C. V. Riley, Charles A. Schott, William B. Taylor, Lester F. Ward, Washington, D. C.; West Virginia University, Morgantown, W. Va.; Virginia Historical Society, Richmond; Prof. John W. Mallet, University of Virginia; Dr. Robert Peter, Lexington, Ky.; Georgia Historical Society, Savannah; Prof. Alexander Winchell, Ann Arbor, Mich.; Prof. E. W. Claypole, Akron, O.; Society of Natural History, Cincinnati Observatory, Cincinnati, O.; Rev. H. Stafford Osborn, Oxford, O.; Prof. John L. Campbell, Crawfordsville, Ind.; Chicago Historical Society, Chicago, Ill.; State Historical Society of Wisconsin, Madison, Wis.; University of Iowa, Iowa City; Academy of Natural Sciences, Davenport, Iowa; Kansas Academy of Science, Washburn College, Kansas Historical Society, Topeka; Colorado Scientific Society, Denver; University of California, Profs. John Le Conte, Joseph Le Conte, Berkeley; Mr. George R. Babcock, Oakland, Cal.; Prof. Daniel Kirkwood, Riverside, Cal.; Free Public Library, Mr. George Dadidson, San Francisco, Cal.; Sociedad Científica "Antonio Alzate," Mexico; Observatorio Astronómico Nacional Mexicano, Tacubaya; Museo Michoacano, Morelia, Mexico; Bishop Crescencio Carrillo, Merida, Yucatan; Mr. E. F. im Thurn, British Guiana.

Accessions to the Library were received from the Straits Branch of the Royal Asiatic Society, Singapore; Royal Society of South Australia, Adelaide; Royal Geographical Society of Australasia, Secretary of Mines, Melbourne; New Zealand Institute, Wellington; Royal Society of New South Wales; Technical Museum, Sydney; Royal Society of Tasmania; Institut Egyptien, Cairo; Société Impériale de Géographie, St. Petersburg; Académie des Sciences, Cracow, Austria; K. Nautische Akademie, Trieste, Austria; K. K. Geographische Gesellschaft, Vienna; Geographische-Commercielle Gesellschaft, Aarau, Switzerland; Geographische Gesellschaft, Naturfor-

schende Gesellschaft, Bern; K. Universitetet, Lund; Physiologische Gesellschaft, Prof. F. Reuleaux, Berlin; K. Sächs. Alterthums-Verein, Dresden; Mr. Emile Schwoerer, Colmar, Alsace; Geographische Gesellschaft, Hamburg; Geographische Gesellschaft, Hanover; Deutsche Gesellschaft für Anthropologie, etc., Mr. J. E. Weiss, Munich; Mr. W. Grosseteste, Mülhausen, Alsace; Naturwissenschaftlicher Verein, Osnabrück; Württembergische Vierteljahrsheft für Landesgeschichte, Stuttgart; Société de Géographie, Neuchâtel; Società Africana d'Italia, Naples; Ministero di Agricoltura, Industria e Commercio, Rome; Mr. L. M. Billia, Turin; Union Géographique du Nord de la France, Douay, France; Société de Géographie, Lille; Société Languedocienne de Géographie, Montpellier; Société d'Emulation des Côtes-du-Nord, St. Briec; Instituto y Observatorio de Marina de San Fernando; Royal Geological Society of Cornwall, Eng.; Meteorological Council and Office, Royal Society, Editors of "Nature," London; University College, Nottingham, Eng.; Penzance Natural History and Antiquarian Society, Boston Society of Natural History, Massachusetts Historical Society, Boston; Rhode Island Historical Society, Providence; Wesleyan University, Middletown, Conn.; American Chemical Society, New York; New Jersey Historical Society, Newark; Alumni Association of the College of Pharmacy, Publishers of "The Medical News," Franklin Institute, Library Company of Philadelphia, Dr. Charles W. Dulles, Philadelphia; War Department, United States Naval Observatory, Department of Agriculture, Washington, D. C.; Denison University, Granville, O.; Washington University, St. Louis; Kansas State Librarian, Kansas State Historical Society, Topeka; Colorado College Scientific Society, Colorado Springs; Historical Society of Southern California, Los Angeles; California Academy of Sciences, San Francisco; Bishop Crescencio Carrillo, Merida, Yucatan.

An obituary notice of Rev. Daniel R. Goodwin, D.D., was read by J. Vaughan Merrick.

The death of Dr. Richard J. Levis, November 11, 1890, æt. 63, was announced.

The following papers were presented: "Notes and Descriptions of Palæozoic Fishes," by Dr. E. D. Cope; "On Extinct Genera of Testudinata," by Dr. George Baur; "On the Mammalian Genus Palæosyops," by Charles Earle.

Prof. Harrison Allen made an oral communication on the subject of the affinity of the teeth of rats with those of Eocene mammals.

Dr. J. Cheston Morris referred to a late publication by Dr. McLaughlin, of Texas, regarding immunity from disease by carrying out the law of interference, and dilated upon the great prospective and revolutionary value of the so-claimed discovery, if the same should be verified.

New nominations, Nos. 1213, 1214, and 1215, were read.

Mr. J. Sergeant Price presented the following report from the Committee on the Michaux Legacy, with accompanying resolution, which was unanimously adopted:

TO THE AMERICAN PHILOSOPHICAL SOCIETY:

The Michaux Committee respectfully reports that at a meeting of the Committee, held on October 28, a note was received from Prof. Heilprin, towards whose expedition to Mexico and Yucatan the Society last January appropriated from the Michaux Fund the sum of \$200, stating that the officers of the expedition had not been as yet able to complete their report, but it was in progress, and as soon as they had fully determined the names of the trees and plants from the regions visited by them, and never before reported upon by botanist, a complete report would be made to the Society. A letter was also received from Prof. Rothrock, stating that, owing to the fact that he was about to take a party of scientists to the West Indies in his yacht and spend the winter there, and in the lands to the westward, in making scientific collections, it would be impossible for him to deliver his usual course of lectures under the auspices of the Society, but suggested that it should appropriate to him out of the Michaux Fund the sum of \$300 (the amount given to him each season for said lectures) for the purpose of obtaining fresh forestry data and new knowledge of forest products and lantern illustrations for future lectures. The Committee fully approved of the suggestion of Prof. Rothrock, and its Chairman, Mr. Meehan, in written endorsement of the application, stated that it is only by the accumulation of facts of a general character bearing on special subjects, that the special subjects themselves can be well understood. That at present we are very much in the dark on the arboreal features and peculiarities of the portions of the Western Continent, outside of the United States, and that he was sure that Prof. Rothrock's labors

would greatly enlighten us on the subject, and he was confirmed in his opinion by a letter just received by him from Prof. Krug, of Berlin, calling attention to the desirability of more knowledge of West India forestry and vegetation. Announcement was also made to us that Prof. Rothrock had been awarded a medal by the Paris Exhibition for his exhibits of photographs of American forestry, he having been enabled to make a portion of said exhibit by the appropriation of our Society, and in sending them copies of our photographic lantern slides.

The Committee submits the following resolution, which it desires shall be passed by the Society :

Resolved, That the sum of \$300 be appropriated to Prof. Rothrock out of the Michaux fund for the purpose of obtaining fresh forestry data and new photographic lantern slides in his expedition to the West Indies for the use in future lectures under the auspices of the Society.

By order of the Committee,

J. SERGEANT PRICE, *Secretary*.

Mr. Price, having read to the Society a letter* from Prof.

* PARIS, 11 RUE LAS CASES, 16th October, 1890.

TO THE PRESIDENT OF THE AMERICAN PHILOSOPHICAL SOCIETY OF PHILADELPHIA :

Mr. President :—I sent to your address about two months ago, through the Smithsonian Institution, a copy of the last work of our regretted colleague, the late Mr. Auguste Carlier, entitled "The American Republic," in four volumes in octavo, to be offered to the American Philosophical Society.

I shall be very much obliged to you if, when this work reaches you, you will acknowledge its receipt.

I send you, enclosed in this letter, a photograph of Mr. Carlier, in case you do not possess it in your collection.

I take advantage of this occasion to send you mine also. I have had the negligence not to send it at the time when the Secretary requested this of the members; but it is time enough to repair that error and also to testify to you the high value I attach to the honor done me by the American Philosophical Society in admitting me in its midst on the presentation of the excellent Mr. Moncure Robinson.

You have already been notified by Mr. P. Massion, notary, in Paris, 58 Boulevard Haussmann, and testamentary executor of the late Mr. Carlier, that our regretted friend had left a legacy of twenty thousand francs to the American Philosophical Society. The legacy was entrusted to me, for he named me as his universal legatee, and it should be paid one year after his death by the terms of his will, that is, on the 16th of March, 1891, without interest until then.

All the rights of succession payable to the French Treasury are to my expense. The American Philosophical Society, then, will not have to pay any expenses but those of the power of attorney, that it should give to the person whom it will charge to receive this sum in Paris. This power of attorney, made before a notary public in Philadelphia, should be legalized by the French Consul in Philadelphia, and the signature of the said Consul will be in turn certified by the Ministry of Foreign Affairs in Paris.

So far as concerns me, I see no other legal steps to ask of the Society. (Of course, it is understood that the first document to produce is a resolution of the Society, at a regular meeting held in conformity with its rules, by which it shall expressly accept the legacy of Mr. Carlier, and give a power of attorney to some one to accept the same in its name in Paris, and at the same time to receive for it this sum.) But as Mr. P. Massion, the testamentary executor, who does not know, as I do, American legislation, might

Claudio Jannet to the President of the American Philosophical Society, stating that our late fellow-member, Auguste Carlier, of Paris, had, by his last will and testament, of which he was the universal legatee, bequeathed to the Society the sum of twenty thousand francs, submitted the following resolutions, which were unanimously adopted :

Resolved, That the American Philosophical Society hereby accepts the legacy of twenty thousand francs given to it by the last will and testament of Mr. Auguste Carlier, late of Paris, France.

Resolved, That a power of attorney be executed by the President, under the corporate seal of the Society, attested by the Secretary, appointing — —, of Paris, as its attorney in fact, and authorizing and empowering him, in its name, in Paris, to accept for it the legacy of twenty thousand francs given to it by the last will and testament of Auguste Carlier, of Paris, and to give to P. Massion, notary in Paris, 58 Boulevard Haussmann, his testamentary executor, or to any one else authorized to pay said legacy, a full and complete receipt and discharge therefor as fully as if given by the Society itself.

The President called to the attention of the Society the provisions of the will of the late Col. F. M. Etting, under which the Society has certain interests, and stated that during its recess he had requested Mr. Price, a member of the Philadelphia bar, to represent the Society in the matter.

Mr. Price explained the legal status of the case, and stated no bond was necessary to indemnify the executors; that an issue was now pending to determine the validity of the will, and that the Society had no real concern with the same.

Mr. Tatham moved that the action of the Treasurer, in declining to give any security to indemnify the executors, be approved.

Dr. Morris offered as an amendment that "the action of the President in employing Mr. Price as counsel for the Society be

have some difficulty, I advise you to put in relation with him the person you will charge with receiving this sum about a couple of months before the 15th of March, 1891, so that, if it became necessary, Mr. Massion would be able to correspond with you, and you could furnish him with such document as he would judge useful. So that the execution of the legacy that Mr. Carlier has made you, will not be retarded.

In waiting for another occasion to correspond with you, believe me, Mr. President,

Your very devoted,

CLAUDIO JANNET,

Professor of Political Economy at the Catholic University of Paris.

approved, and that he be requested to continue to represent the Society."

The amendment was carried, and the question being put on the motion as amended, was carried.

And the Society was adjourned by the President.

Stated Meeting, November 21, 1890.

Present, 18 members.

President, Mr. FRALEY, in the Chair.

Hon. James T. Mitchell, a lately elected member, was presented to the Chair, and took his seat.

The resignations of Rev. George Dana Boardman and Mr. George B. Roberts were accepted.

Dr. Daniel G. Brinton presented "Notes on the Puquina Language of Peru."

The minutes of the Board of Officers and Council were submitted.

Pending nominations, Nos. 1213, 1214, and 1215, and new nomination, No. 1216, were read.

The Committee on Increased Accommodations reported progress.

And the Society was adjourned by the President.

Stated Meeting, December 5, 1890.

Present, 14 members.

President, Mr. FRALEY, in the Chair.

Correspondence was submitted as follows:

Letters of acknowledgment (131, 132, 133) were received from the Imperial Academy of Science, Imperial Russian Geo-